self-delight. The Infinite is not limited by building
up in itself an infinite series of interplaying finite
phenomena; rather that is its natural self-expression.
The One is not limited by its capacity for multipli-
city in which it enjoys variously its own being';
rather that is part of the true description of an
infinite as opposed to a rigid, finite and conceptual
unity. So too the Ignorance, considered as a power
of manifoldly self-absorbed and self-limiting concen-
tration of the conscious being, is a natural capacity
of variation in his self-conscious knowledge, one of
the possible poises of relation of the Absolute in its
manifestation, of the Infinite in its series of finite
workings, of the One in its self-enjoyment in the
Many. The power by self-absorption to become
unaware of the world which yet at the same time
continues in the being, is one extreme of this
capacity of consciousness; the power by absorption
in the cosmic workings to become ignorant of the
self which all the time is carrying on those workings,.
is the reverse extreme. But neither really limits the
integral self-aware existence of Sachchidananda
which is superior to these apparent oppositions;
even in their opposition they help to

express and
manifest the Ineffable.